control. This control, however, cannot be exercised by everyone. A long period of training and the knowledge of secret rites is necessary before a person can get into touch with the spirit world. Although many Terena, in the past, practiced sympathetic and contagious magic, it was, however, only the shamans who could operate through the agency of spirits. A properly trained shaman, *koishúmuneti*, would fall into a trance and his soul would visit the ghosts of dead shamans, *Voropí* and *Vanónu*, as well as be in contact with the souls of the living. Every shaman had a special spirit, usually the ghost of a dead shaman, at his service. This ghost would tell the shaman what he wanted to know and would also perform tasks demanded by the shaman. These spirits would appear to the shaman in the form of animals, snakes, or birds while the shaman was in a trance.

To call his special spirit helper a shaman painted his body and face with red and black circles and began to chant and dance. In one hand he held a gourd rattle, *itáaka*, and in the other a bunch of rhea feathers, *ki'pahé*. The *ki'pahé* looks like a feather duster with the handle cut off very short. When contact with the spirit is made the shaman puts his question or makes his request. The rite varies, of course, with the situation, a curing ceremony being different from one in which a lost object is to be discovered. These performances are customarily carried out at night.

The principal function of the shaman is to cure sickness. The Terena have two theories about illness, one that foreign objects enter the body, and second, that the soul of the sick person leaves the body. Foreign objects may be forced to enter the body either through witchcraft as practiced by some living person or by an evil spirit or ghost. Souls, too, are stolen by spirits and can be removed through witchcraft. The task of the shaman is to remove the injurious object or to return the soul to the body.

During a curing ceremony the patient would lie on the floor of a hut and the shaman would dance slowly around him chanting and shaking his gourd rattle. When the shaman fell into a trance and his spirit helper appeared, the spirit would ask, "Why have you called me?" The shaman would answer, "I have called you to tell me why this person is ill and to tell me how I can cure him."

The spirit would then explain the cause of the illness and what the shaman should do. If a foreign object was causing illness the shaman would suck the painful part of the body, later removing the object from his mouth and showing it to the patient and those present. These objects were usually said to be pieces of bone, sticks of wood, or worms. If the soul had been removed the shaman's spirit helper would return it to the body of the patient. 756 755

Shamans were also called upon to cause illness. This the shaman did by dancing and chanting all night, calling on the soul of the person whom he wished to make ill. When the soul appeared before him the shaman would force the soul of a snake or frog to enter the bewitched person's body. The soul would remain in the power of the shaman and would do his bidding while the bewitched person became ill. 756 75A [774]

Injuries and some ailments the shamans are said to have cured by medicines made from roots and herbs. But in this case, too, the shaman's spirit helper informed the shaman what roots and herbs he should use. 756 757 [787]

To discover the whereabouts of game, lost objects, and the location of enemy war parties, in the past, shamans would either send their spirit helpers to investigate and inform them or the shamans would find out for themselves by sending their own souls as scouts. 756 787

Shamans would also tell people how to prepare amulets and charms against dangers to the body, to fields, and to livestock, and how to prepare love medicines and to make charms to bring about success in hunting and fishing. These charms were effective, it was believed, because the shamans knew the properties of certain plants or inanimate objects which would bring about the results required. 756 789 832

An important function of Terena shamans was the selection and training of new shamans. Old shamans selected novices from among their children or other young people in the village who expressed their willingness to undertake the rigorous training required. A certain amount of seclusion and the avoidance of fat and salt was demanded for the novices. The initiation of novices usually took place during the annual shaman festival. The novice was given a small snake, bird, or plant which he was supposed to swallow. During 756 [262] [263] [774] [787]

the following night the novice was expected to have a dream in which the soul of the snake, bird, or plant appeared to him. As we have seen, the souls of these animals, birds, and plants were believed to be the ghosts of dead shamans who appeared in nonhuman forms. If the novice was successful in making contact with a spirit or ghost he would continue his training, for he now had a spirit helper. When the novice had learned all the myths, chants, rites, and magical lore, he was given the gourd rattle, *itáaka*, and was considered a qualified shaman, *koishúmuneti*. He was presented to the tribe during the annual festival of the shamans.

Once a year the shamans held a public performance, or festival, known as the *ohéo'koti*. This festival took place when the Pleiades had reached their maximum height in the sky. A month before this date the shamans gathered wild honey and prepared quantities of alcoholic mead in preparation for the ceremony. During this waiting period the shamans chanted together every night and told stories about their *uchépovoi*, or spirit helpers. Often the shamans would fall into a trance and remain as if dead, saying that their *uchépovoi* had called them into the spirit world. Just before the festival the shamans would build a special hut or shrine near the village called *penó-ohéo'koti*.

On the morning of the day fixed for the *ohéo'koti* the shamans would gather at their special hut accompanied by their novices. A fire would be lighted and the shamans would sit around it. One of the shamans, called *ivohákoti* (itchy one), would then stand up and turning toward the graveyard would shout "Wake up!" and call all the known dead by name. Then the shamans would begin to chant and beat their drums and march toward the village. When they entered the village they passed before each house. When they came before the house of a shaman they would stop, and the owner of the house would chant, shaking his gourd rattle, calling on his spirit helper to give him power.

If the shaman were successful or had the skill, he would perform certain miracles before his house to impress the villagers who were gathered around to observe the proceedings. He would make snakes, birds, and other objects come out of his mouth. He would, for instance, take a piece

He calls them by name, shaking his *itáaka* and holding his *ki'pahá*. If people are present he makes them close their eyes while he is calling the spirits. "*Giahí kaponé neishá vomorí*" (Come to me, look at me), he says. This request, twice repeated, is enough to make the spirits come to him. He then makes his wishes known to the spirits. When he is in contact with the spirits he claims he is in a trance. During trances Eperú says he sometimes visits the Chaco, the place where *Voropí* lives. He says that shamans who get in contact with *Voropí* are able to control rain. On coming out of the trance he tells people where he has been and with whom he has spoken.

When he is curing, the spirits tells him what to do, how to suck the objects out of the patient's body, or what roots and herbs to use. If a snake has bitten a person, he sucks the wound. He says that when a shaman learns how to cure certain diseases, he does not always have to consult the spirits.

Another shaman, Sabino, is said to be able to perform miracles just like the old Terena shamans. People claim that they have seen Sabino make "bichos" come out of his mouth. One of the female shamans is said to be visited by a jaguar spirit. No one has seen the jaguar spirit but they have heard it speaking with the shaman at night.

In addition to the six shamans just mentioned, there are two Indians, Feliciano and Japão, who are said to cure people by blessing them in the Christian fashion. They learned to ask help from the saints when they worked on Brazilian fazendas. These two men, although considered shamans, use Christian saints instead of the ghosts of shamans.

It appears, therefore, that the Terena have adopted Christian beliefs and fitted them into their own pattern of religion. On the other hand, the Brazilians use Terena shamans. Colonel Horta Barbosa, who is in charge of the Indian reservations in this part of Brazil, stated that there are still many active Terena shamans and that one of the female shamans has many Brazilian clients. These "customers" would come long distances to consult her about sickness, lost objects, and matters concerning their personal life. The colonel said that he has no objection to shamanism, but he did object to the Brazilians bringing cane rum to the reservations.

[P. 45-B]

/116 cont./

178 Now, in Cachoeirinha, the last time when a complete
796 Oheokoti ceremony was performed was in 1915, judging from
the information gathered in the aldea that gives this /117/
[614] date as that of the last Mootó. Since then, the collective
[524] Mootó has become an individual affair: when a Xumonó
Terena--for example--aware of his skill as a fighter, invited
a Sukirikionó to a "fight," and the latter accepted, they were
both probably more inclined to revive an ancient source of
prestige than to foster a ceremony connected with religious
[756] rituals, although secular /in itself/. Today, it can be said,
the Oheokoti has been much simplified, in spite of the fact
that the term is still in force as a general designation for the
magico-religious ceremonies performed by the Koixomuneti.
178 Nevertheless, it is also necessary to differentiate from the
796 usual shamanistic rituals (performed with the sole purpose of
756 healing diseases and warding off evil), those ceremonies
775 directed to the "guardian spirits" of the Koixomuneti. Each
[255] Koixomuneti has his Koipihapati-Koixomuneti, i.e., the
[787] spirits of dead doctor-sorcerers who, in life, enjoyed great
prestige in the community, and, in some cases, got to be
teachers of the Koixomuneti, who receives him /sic/ on
specific days. (187) It is to these magico-religious ceremonies
that the name Oheokoti is given at the present day.
[177]

187. These days may or may not coincide with Holy Week, although Good Friday is the day most fitting for the Oheokoti. Several of the Koixomuneti told us that they "work" on this day, among them the late João Grande, of Cachoeirinha, "Oongó," the aunt of the "Captain" of Bananal, and old Juliana, who lives in

/90 cont./

361 Boquehina Aldea. It has 18 ranchos, some from 6 to 8
342 meters long by 3 or 4 wide; it is inhabited by 298 Indians.
162 Marro Aldea. It has 24 ranchos, some from 9 to 10 meters
621 long by 4 to 5 meters wide and other smaller ones; 386 Indians live in it.

Marrinho Aldea. It has 15 ranchos, the largest from 8 to 10 meters long by 2 to 4 meters wide; 257 Indians live there.

Ipéqué Aldea. It has 11 ranchos, some from 5 to 7 meters long /91/ by 2 to 4 meters wide, and others smaller. In it live 246 Indians.

Santa-Ana Aldea. It has 23 ranchos, some from 6 to 10 meters long by 3 to 4 meters wide, with 379 Indians.

Caytapé Aldea. It has 19 ranchos from 8 to 10 meters long by 3 to 5 meters wide, and 315 Indians.

142 Somatic data. The Terena have dark copper-colored skin, ugly flat face, low forehead, black hair, straight and thick, scanty beard, black eyes, a small nose, small mouth, strong, very white teeth, small ears, small hands and feet.

352 The rancho. The interior of the rancho of these Indians
[237] shows rustic bamboo beds covered with the skin of a cow or
[445] of some other wild animal. The hide serves as a mattress, the pillows are small bags stuffed with straw, there are in addition in the hut several hammocks, several clay pots for water, and some rustic benches, they have no table, their table is the ground.

The kitchen. This is a very simple rancho, or better said
353 a straw roof, some two meters square and a meter and a half
343 high, under which they keep dishes, pots, and other kitchen utensils.

771 Worship. The Terena believe that there is a God in the
825 sky and they believe in the virtues of the tail of the rattlesnake,
● 787 which has the gift of being able to communicate with the souls
776 in the other world. The only religious fiesta that they celebrate
[82] is the one which corresponds to our Holy Week; it is the passage of the seven stars; this fiesta lasts seven days.